

THE
CHARACTER
Of a true and false
SHEPHERD:

WITH

A general admonition to **MINI-
STERS**, being very reason-
able for the present times.

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The Character of a true and false Shepherd, with a general Admonition to Ministers, being very seasonable for the present times.

John 10 ch.
1, 2, 3, 4, 5.
ver.

Verily, verily, I say unto you, He that entreth not by the Door into the Sheep-fold but climbeth up some other way, the same is a thief and a robber: But he that entreth in by the Door is the Shepherd of the Sheep, to him the Porter openeth, and the Sheep hear his voice, and he calleth his own Sheep by name, and leadeth them out. And when he putteth forth his own Sheep he goeth before them, and the Sheep follow him, for they know his voice; and a stranger will they not follow, for they know not the voice of Strangers.

Obf. 1.

It is worthy of examination whether the shepherd of this place entred in at the door, or climbed up another way viz. Whether he did undermine and thrust out a worthy learned Divine, able to instruct his flock both in English and Welsh; and climbed into his place through the window against the good will and liking of his Parishioners.

Obf. 2.

What good he hath wrought amongst them since his intrusion, & whether he hath not fleeced them and fed upon them, more like a ravenous Wolf than a true Shepherd, If so, then according to the words of St. John, He is a Thief and a Robber.

1. He robbed his elder Brother of his right.
2. He robbed his Parishioners of that Spiritual food and comfort which they received from his wholsome Doctrine.

3. He

3. He robbed God of his Honor and Glory.

4. He robbed the poor of that relief which the Charity of his Predecessor afforded unto them; this uncharitable man keeping a fierce Dog to terrifie the poor from coming to his Door, which is open only unto such as are able, 1. either to feast him again: or, 2. To support him in his pride and usurpation.

This Intruder cannot lead his Sheep in the paths of Righteousness and Holiness; neither do they know his voice, it being the voice of a stranger, or a strange voice. Obs. 3.

1. He cannot preach or instruct his flock in their own native Language; so that they do not understand him nor the meaning of his Discourse.

2. He will not maintain another in his stead that can or might teach and instruct his flock.

3. He may be properly termed a stranger, because he came into the place very strangely, by supplanting his Predecessor who was worthy of the place, and his Sheep did love and honor him, and he was able to go in and out before them, and to lead them, and his sheep did willingly follow him.

4. It is a strange voice, and not the voice of a true Shepherd, for the true shepherd doth feed his sheep with spiritual food, and like the true Samaritan, doth pour wine and oyl into their wounds. But this stranger doth make wounds and sores where there were none before; much like the Indian flies that infect and make sores on every place where they light upon.

5. He comes not in to save, but to destroy his sheep: 1. by his oppression and vexatious suits; 2. By his railing invectives and strange Doctrines; denouncing his sheep Reprobates, because they will not patiently suffer him to fleece and slay them.

6. This shepherd is not only barbarous in his dealings with his Parishioners, but also according to the words of

St. Paul to the Corinthians may be properly called a *Barbarian*, by whom his sheep can receive no profit or benefit.

Follow after Charity and desire spiritual Gifts, but rather that ye may prophesie; for he that speaketh in an unknown Tongue, speaketh not unto men, for no man understandeth him; howbeit in the Spirit he speaketh Myseries.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the Church. Now Brethren, if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by Doctrine.

And even things without life giving sound, whether Pipe or Harp, except they give a distinction in the sound, how shall it be known what is piped or harped; for if the Trumpet give an uncertain sound who shall prepare himself to the Battle.

So likewise you, unless you utter by the tongue words easie to be understood, how shall it be known what is spoken, for ye shall speak into the air.

Those that come to Church to hear him cannot understand him, and those that come not are excommunicated; & if they go to hear those that can instruct them in their own native Language, this Wolf doth prosecute and persecute them for Schismatics; a hard *Dilemma*. If a *Welsh* man should presume to preach *Welsh* in *England*, he would be quickly hooted out of the Pulpit by his Auditors: with what Conscience canst thou sue thy Parishioners for Tithes and canst not discharge the place. Therefore we may conclude that this is the stranger meant by St. John that entered not at the door, but came in another indirect way, whose voice the sheep do not understand, for they know not the voice of this stranger who feeds himself and starves his flock, which leads us to the 34 Chapter of *Ezekiel*, where it is thus written:

And the word of the Lord came unto me, saying, Son of man, prophesie against the shepherds of Israel; prophesie and say unto them,

them; Thus saith the Lord God unto the shepherds, *Wo be to the shepherds of Israel that do feed themselves, should not the shepherds feed the flocks? Ye eat the fat, and ye cloath you with the wooll: ye kill them that are fed, but ye feed not the flock.*

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore ye shepherds, hear the word of the Lord. As I live, saith the Lord, Surely because my flock became a prey, and my flock became meat for every beast of the field, because there was no shepherd, neither did my shepherds search for my flock. But the shepherds feed themselves, and feed not my flock.

Therefore O ye shepherds, hear the words of the Lord, Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth that they may not be meat for them.

For thus saith the Lord God, even I will both search my sheep, and seek them out: As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from the people, and gather them from the Countreys, and I will bring them to their own land, and feed them upon the mountains of Israel, &c.

We are hereby to observe God's Commandments to Chf. 4. his shepherds; 1. To feed his sheep.

2. How the shepherds in those days aswel as at this time and in this place, feed themselves and not the sheep.

3. The

3. The woe that is pronounced against those shepherds that neglect their duty.

4. The Lord will in his due time take us into his fold, & under his own immediate care, and feed his own flock, he will deliver us from the mouth of those shepherds that fed upon them, that they may not be meat for them any more.

All which doth administer matter of great comfort and consolation to us all, especially those that fear the Lord, who in his own time, which is the best time, will relieve the oppressed and feed us with the bread of life, we ought therefore patiently to wait the Lords time.

Isaiah 55.
Rev. 22. ch.
17. v.

Come and buy milk and wine without money and without price: The Spirit and the Bride say, Come, and let him that hears come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely.

Art thou contented to preach the Gospel freely for Conscience sake, hearken to the words of St. Paul.

1 Cor. 9. ch

For though I preach the Gospel, I have nothing to glory of: For necessity is laid upon me, yea, woe is to me if I preach not the Gospel; for if I do this willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then, verily that when I preach the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself a servant unto all that I may gain the more: and this I do for the Gospel sake, that I may be partaker of the Gospel with you.

Mat. 10. ch.
8. v.

Our Saviour Commands his Disciples to heal the sick, cleanse the lepers, raise the dead, cast out devils, freely you have received, freely give.

John 21. ch

Our Saviour in this Chapter hath laid three several commands on Simon Peter to feed not only his sheep, but also his Lambs.

Obf. 5:

1. The shepherd of this place doth feed neither the sheep nor Lambs committed to his care and charge.

2. Th

2. The youth of this Parish which are like to the young Lambs are left to go astray, being not Catechised nor instructed, either in their duty towards God or man: but left to be nourished in ignorance and prophaneſs.

Luther did not scorn to profeſs himſelf *Discipulum Catechiſmi*: A Scholar of the Catechiſm; by this Catechiſm, the Goſpel firſt got grounds of Popery: and let not our Religion now grown rich be aſhamed of that which firſt gave it credit and ſet it up, leſt the Jeſuits and Seminaries beat us at our own weapons, as they have already done, through the want of this Catechiſing, many which are well ſkilled in ſome dark out-corners, have loſt themſelves in the beaten road thereof. And it is obſerved, that ſince this bad man hath undertaken the charge of the Souls of this great Pariſh, that great numbers of his flock are gone aſtray for want of a faithful worthy Paſtor to inſtruct and guide them in their own native Language.

Our Saviour uſeth theſe words, *I am the good Shepherd*, John 10. ch. *the good Shepherd giveth his life for his ſheep: But he that is an Hireling, and not the Shepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and fleeth, and the wolf catcheth them and ſcattereth the ſheep, the hireling fleeth, becauſe he is an hireling and careth not for the ſheep.* V. 11.

1. This Text is a clear and plain definition of a true Obliſ. ſhepherd and an hireling.

2. It doth ſufficiently prove the ſhepherd of this place to be no true ſhepherd but an hireling, and that the ſheep are not his own.

3. For as long as he did quietly feed upon them, and receive the tenth part of their labour and ſubſtance, he continued amongſt them.

4. But when the dark and cloudy day came, wherein he was to give a teſtimony of his faith and calling, when his uſurped living was once in danger to be ſequeſtered, he fled away like a coward to the place from whence he came and

and left his sheep to the mercie of the Wolves; and his flock have ever since been scattered abroad upon the mountains, & will not be brought to Christs sheepfold, the true Church, until it shall please Almighty God to send us another shepherd that will love and feed his flock, and gather into the Church again the lost sheep that are gone allray.

5. This hireling would not endure one hours imprisonment, nor so much as one combat for the Religion he professed, or the Religious care he should have had of his flock; but like a false Prophet deserted those by whom he was maintained.

Much like *Peter de Armiens* the Hermit, a great Incendiary of the Holy War against the *Turks*, and pretended he was sent by command of our Saviour, yet at the siege of *Antioch* most cowardly ran away, and was afterwards most shamefully brought back again for a fugitive.

Our Shepherd in deserting his Parishioners in the time of danger did not follow the Example of *St. Paul*.

1 Cor. 11.
ch. begin-
ning at 23.
ver.

I am more, in labors more abundant, in stripes above measure, in death oft, of the Jews five times received I forty stripes save one, I was twice beaten with rods, I was once stoned, I suffered thrice shipwrack, night and day have I been in the deep Sea. In Journeying I was often, in perils of waters, in perils of robbers, in perils of my own Nation, in perils amongst the Gentiles, in perils in the City, in perils in the wilderness, in perils in the Sea, in perils amongst false Brethren. In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.

Obf. 7.

We shall leave it to the Conscience of the shepherd of this place impartially to judge, whether he hath given any one of these testimonies of his Ministerial Call or affection to the Gospel of Christ, or right to this rich Pastorship by the least of his sufferings.

I. For

1. For the cause of Religion;

2. For the maintenance and honor of his holy Function;

3. For the edification and preservation of his flock; what good hath he done for God, his King or the Clergy, unless it be some prating pragmatical words and discourses, and telling of News, or drinking a health in some corner, where he was secure from tale-bearers like himself.

Then was the day of Trial, then was the time for him to seal his Ministerial Function, with some remarkable act to testify his faith and adherence to the Church, as St. Paul saith:

For the seal of mine Apostleship are ye in the Lord.

1 Cor. 9:
ch. 2. vs

As soon as his tithe was in danger to be lost, his mouth was sealed up; *No penny, no Pater noster*, he did not as much as give a farewell Sermon to his Parishioners, nor once appear amongst them in the cloudy days to administer any comfort unto them, or to endeavour to keep them from going astray, or from renouncing their allegiance to their King, or obedience to the Church; but left them naked without a guide or Guardian to lead or defend them.

O thou unworthy shepherd that takest so much upon thee, and dost so often take the Name of God and the King in vain in thy defiled mouth; answer for thy self and say, what hast thou done either for God, King, Church or Parishioners in thirty years for all the Tithes thou hast received. Take shame upon thee, and hide thy face, and give place and honor to those that have suffered for the cause of Religion and Church of *England*, and were instruments for the restoration of such an ungrateful person as thou art, when thou durst not shew thy face, nor appear to own thy profession.

Canst thou say, thou hast done as much as good old *Eli* did, and yet there are various opinions amongst Learned men whether he was a good man indeed, however we will

B

judge

judge charitably of him, as many pious and Learned persons have done before us.

2 Sam. 4.
ch. 3. Old *Eli* being 99 years old, and not able to go to the Battle, he got upon a Seat by the ways-side near the Battle where it was fought, and there he sits watching what will become of the Ark, for his heart trembled for fear of the Ark of God; that is to say, for fear the Ark of God should be taken prisoner and carried away, as afterwards it happened for the sins of the Priests.

Obf. 2. The non-payment of a Tyth-pigg or a Goose, or a cock of Hay will make our shepherd lose a nights rest and fret himself almost to death, and vex his Parishioners with Suits and Citations. But the loss of the Ark of the Lord hath never drawn a tear from his obdurate heart: the Ark of God will never prosper under the shoulders of *Hophni* and *Phineas*, nor will there be any hopes of Reformation in this Parish, whilst such an un sanctified Soul doth continue their shepherd.

What didst thou for God and the Church when the Ark of God was in danger, *and the Candlestick of the Gospel like to be removed*, and thou amongst others thrown out as unsavoury salt: Peruse the Black book of Ejection, and thou shalt find thou wert cast out for scandal, not for thy Loyalty; examine thine own Conscience, whether thou hast been a better Christian since thy restitution? Hast thou expressed any gratitude either to God or man for it? Surely no, but art ten times worse than before, just like a wolf returned to his prey.

Obf. 3. And most ungratefully dost rail and defame such that in the dark and cloudy day, and in the midst of storms and tempests, not fearing imprisonments, loss of estate and danger of banishment, if not death, did not only labour, but were actual instruments of thy restitution. And we may say of this shepherd, as our Saviour said of the man into whom the seven devils did re-enter, *That his last state is worse than his first.*
Who.

Who art thou that takest so much upon thee, and where-
in canst thou glory thy self, and why dost thou take the
Name of the Lord in vain in thy mouth, dost thou preach
the Gospel to others, and yet thou thyself art a cast a way.

The sacrifices of the wicked are an abomination unto the Lord.

To add more Texts to this purpose.

*A Bishop, or Minister of the Gospel must be blameless, the
husband of one wife, vigilant, sober, of good behaviour, given
to hospitality, apt to teach, not given to wine, no striker, not
greedy of filthy lucre; not a brawler, not covetous, one that ruleth
well his own house, and having his children in subjection with
all gravity, moreover he must have a good report of them which
are without, lest he fall into reproach, and the snare of the devil.*

1. *Blameless.*

Whether the shepherd of this place be blameless, let all
men judge.

1. He hath broken his sacred vow and promise made to
God, and his Canonical Oath.

2. He hath broken many vowes and promises made un-
to men, and acted quite contrary to his covenant and in-
gagement under his own hand and seal by another instru-
ment under his hand and Seal: *Verbum Sacerdotis* was an-
tiently as solemn a tie as a bond; nay, as sacred as some
mens Oaths; but the word of a Turk is far more obliging
and valuable than this mans hand and seal.

3. He hath violated the bonds of amity, and ungratefully
betrayed his friend, and discovered his secrets to his Op-
ponent.

4. Whether is it fit for a Minister in the time of mor-
ning prayer on the Lords day, to go to his Neighbours
ground to number their Tithc-Lambs.

*Whosoever discovereth secrets loseeth his credit, and findeth
no friend after his will.*

*Love thy friend, and be faithful unto him: but if thou be-
trayest his secrets, thou shalt not get him again.*

*For as a man destroyeth his Enemy, so dost thou destroy the
friendship of thy Neighbour.*

Prov. 15. 3.

21 & 27.

Eccles. 34.

21. v.

Mat. 21. 31.

Dis. 6. 24.

13. 62. 14.

31, 42.

1 Tim. 3.

Obf. 10.

Eccles. 19.

ch. 16, 17.

18, 19, 20.

Follow after him no more, for he is too far off, he is at a roe, escaped out of the snare, for his soul is wounded.

As for wounds they may be bound up again, and an evil word may be reconciled: But who so betrayeth the secret of his friend hath lost all his credit.

Matth. 10. *A mans foe shall be they of his own household.*

ch. 36. v.

Phil. 56.

v. 13, 13, 14

15.

Surely mine enemy did not defame me, for I could have borne it, neither did mine adversary exalt himself against me, for I would have hid me from him.

But it was thou, O man, even my companion, my guide and my familiar which delighted in consulting together, and went into the house of God as Companions.

Let death cease upon him, let him go down quick into the grave, for wickedness is in his dwelling, even in the midst thereof.

Phil. 109.

v. 5, 16, 17.

7.

He hath rewarded me evil for good, and hatred for my friendship. Because he remembered not to shew mercy, but prosecuted the afflicted and poor man, and the sorrowful hearted to slay him.

As he loved cursing so shall it come unto him; as he loved not blessing so shall it be far from him.

When he shall be judged, let him be condemned, and let his prayer be turned into sin.

Eccl. 11.

He that vexeth his neighbours with causeless suits, and doth willfully out of a contentious mind leave his Tithes on his neighbours ground to rot, and afterwards sues him, cannot be blameless; neither he that occasioneth difference amongst his neighbours; neither he that is an inventor of lies, and doth not only practise it himself, but doth foster and countenance it in his second-self, tending to divide families that live in peace and amity.

John 8. 44.

Job 41. 25.

Judges 9.

ch. 23, 24. v.

The Devil is a murderer and a liar from the beginning, and the father of lies and liars, and the King of pride. We read in Judges that God sent an evil Spirit between the Inhabitants of Sechem and Abimelech to the end they might destroy one another. Art not thou such another evil instrument in thy neighbourhood.

The husband of one wife.

Obs. 12.

This shepherd hath more than one wife, viz. he hath two Benefices besides a Prebend in all worth 200 *per annum*, yet all too little to satisfie his proud and coverous mind, nevertheless he doth not give due benevolence to any of his wives, for all complain of his insufficiencie, imbecility, want of true love and affection, neglect of Christian and family duties. Infomuch that he starves his wives, & will not suffer them to be fed or satisfied by more sufficient persons; but like the dog in the manger will neither eat himself, nor suffer others to eat.

Vigilant.

Obs. 13.

1. He is very watchful to intrap and insnare his Neighbours.

2. He is vigilant to gather and exact the tenth of their labour and substance.

3. But he is careless of his flock, and doth neither watch nor pray for them, but preys upon them.

Sober and of good behaviour.

Obs. 14.

1. He hath a form of Godliness, but denies the power thereof.

2. He hath a grave Habit and a Cathedral Hat, but most proud and uncivil towards his neighbours, (stinking Puppy) and *thou fool*, are the civil Language, he doth court his Neighbours withal when he is the least displeased, a sign he hath not been bred either in the Spiritual or Temporal Courts: Sure this is *contra bonos mores*.

An affected gravity and formality of his Habit is such as if he would belie the Register-Book, and ante-date his Age: his ambitious thoughts raising him above the degree of an Arch-Deacon, as if nothing less than a Bishoprick, if not an Arch-bishoprick will satisfie his Lordly thoughts.

Given to Hospitality.

Obs. 15.

1. His doors are open to men in power, but keeps his barking Mastiffs to terrifie the poor from coming to his door, as hath been said already.

2. He is very unwilling to allow them any maintenance.

pance.

nance abroad, or to bear his share of those taxations that are imposed on him for relief of the poor.

Apt to teach.

Obs. 16.

He neither will nor can (as he ought) teach his flock, nor maintain others to supply his inability and defects out of meer covetousness and worldly gain: he studies more his Easter-Book than Holy Authors, and is not ashamed to come in person into the Church to receive his predial Tithes: He commands the unsanctified Tithe-pigs to be brought to the Holy Church, as if he had been Parson of *Hogs-Norton*, where the pigs play upon the Organs: and were you there, you might mistake the Church for *New-gate-Market*, for he scolds with his Parishioners for small Tithes worse than any Butter-woman; he will pry for gain through a small chink, whereby you may note him to be a notable Hen-House-wife.

Obs. 17.

Not given to wine.

Exod. 16.
ch. 3. v.

1. He deserves not to be severely accused for his drinking in open Assemblies, or for open incontinencie: *Si non caste tamen caute*, but he is often drunk with rage and passion, which doth too much rule and reign over him.

2. And though he doth not deserve the name of *Bacchus*, yet he may go in the croud for an *Epicurus*; and if he were deprived of his tithes, and destitute of belly-cheer, I doubt he would (like the Children of *Israel*) wish that he might die.

Obs. 18.

No striker, not a brawler.

1. He is afraid to strike lest he be beaten again, yet he brags much of his courage, and is often ready to strike when he meets with his inferiors.

2. But he is a notorious Brawler and Scold far exceeding any Oyster-scold in *Billings-gate*, and cannot forbear it even in the Pulpit and Church-yard.

Obs. 19.

1 Tim. 6.
10. Mark. 7
ch. 21, 22,
23 v.
Matth. 6.
20. Mat. 26
14, 15.

Not covetous.

This is one of the Cardinal sins that reigns within him, Covetousness is called in Scripture, *the root of all evil*.

There is one alone, and there is not a second, which hath nei-
ther

ther son nor brother, yet is there none end of his travail, nei- Eccles. 4.
 ther can his eye be satisfied with riches, neither doth he think ch. 3. v.
 for whom do I travail and defraud my soul of pleasure, this al-
 so is vanity, and this is an evil travail.

This sin is so rooted in him that it will not leave him without God Almightyes special Grace and Mercy, until death put an end to his avaritious desires.

He is such a petty Tyrant, or rather a pettish unquiet Obs. 20.
 spirit in his own house and family, that servants have a hard task to undergo it.

And the Almighty hath been graciously pleased, both to himself and neighbours, that he hath none of *Jehu's* race to succeed him. We shall not put him in mind of his youthful labours, lest we do draw others into Question; but we will bury that in oblivion, since he hath a gracious pardon for it from earth, God grant he may have a pardon from Heaven, not only for the sins of his youth and middle age, but for all his sins and infirmities.

Good Report.

Good report he hath from very few of his neighbours Obs. 21.
 and parishioners who make many supplications to remove him to some more profitable benefice, which is the only motive that may perswade him to leave them; and if God were pleased to be so merciful to his Parishioners as to remove him thence, either to a better Benefice or a Grave, no Ministers Corps in all the Countrey would be so attended by his Parishioners, as this our shepherd, having been for many years a plague and scourge unto them.

He deserves not to be called one of the sons of *Levi* but 1 Sam. 3. c.
 the son of *Eli*, or the son of *Servia*; we may not honor him with the name of *Anastatius contra mundum & mundum contra Anastatius*.

But this is the son of *Ishmael*, his hand is against every Gen. 16. ch.
 one of his Parishioners, and all or most of them have put 13. v.
 their hands against him. *Anastatius* contended for the Faich; this man contends for Pigs and Geese, and filthy lucre,

lucre, and yet cannot afford his Parishioners a good word or civil discourse.

Plutarch in
the life of
Demost.

Demosthenes never made any Oration suddenly, nor expressed any thing unadvisedly, and was wont to say, *That he shewed how much he honored and revered the people of Athens, because he was always careful what he spake to them.*

And should not a Minister be much more careful what he speaks to his Auditors in the Pulpit, in presence of the Almighty, and to have a care he brings no false Message, nor pronounces any rash, severe, or false Sentence against his Auditors.

Obf. 12.

1. To condemn his Parishioners to Hell is very harsh and uncharitable, and doth express him to be full of rigour and ingratitude for those tithes and offerings he received from them.

2. If ye give an Animal or a Dog but a crust of bread, he will wag his tail, and express some thankfulness; but this ungrateful *Vitafins*, though he is fed with good wheat, fat lambs and pigs, his fiery tongue shall wag apace to abuse and defame his Parishioners for it.

Surely *Tobies* Dog was better bred, and would have expressed more gratitude for benefits received.

The most savage Beasts recompence good turns, and forgetting their nature remember a benefit though small.

One of the Antients said, *that to live ungrateful was one of the most infamous lives that might be imagined.* St. *Augustine* saith, *That not only the vicious pursue this vice, but that which is most deplorable, the Religious, or rather those that are pretenders to Religion, who ought to have the fillet of shamefastness fastned upon their brows, and a trembling awefulness within them that they should not run hastily to commit this most ugly sin of ingratitude.*

Si dixeris ingratum omnia dixeris.

God hath placed the Ministers of the Gospel many steps higher than their Auditors, and planted them with his hands as Stars in the goodly firmament of a Heavenly life,

life, upon whose life and influences very much depends the whole course of the inferior world their Auditors: The people are like the *Polypus*, who changeth colour according to the diversity of objects; ought not you then to be an object and example of piety, meekness, humility, charity, brotherly love, and gratitude both to God and man, and to shake off this earthly leprous sin of Covetousness.

Alas poor wretched worldly man, he loved money so dear, that he would not pay legal taxations until his goods were distrained; and to add vexation to his crime of contempt, he sued those that distrained, and put them to great trouble and vexation, although it was imposed upon him by a Magistrate he now honors as a God. Obf. 3.

And it is notoriously known, although he hath a Prebend of good value freely bestowed on him by the Reverend Bishop of the Diocese, yet out of meer covetousness and contumacie, he forgot his Canonical obedience, and would not pay the small rent reserved on his Prebendary, although it was appointed towards the preaching of Gods word, until he was compelled thereunto by Legal proceedings.

By all which it may appear that this is the man that is an open enemy and opponent to the Magistracie and Ministry, which shews he had very little zeal or affection to Religion, and the advancement of the Gospel. And he that durst oppose his Lord and Master, his Benefactor and best friend; it is no marvail that he doth trample upon, and despise his Parishioners.

Patient.

As for patience, it is a vertue that he never learnt, for he is ever impatient until he doth pour down some malignity or revenge on his innocent neighbours, against whom he retains any displeasure; they are sure either of a suit or an invective, and if no place convenient will serve him to vent his spleen and madness, he will make use of the

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Pulpit, Obf. 4.

Pulpit, hoping that place will save him from a Bastinado : he hath more disturbances in his head than the winding *Enripus* hath waves, yet let him not provoke his Parishioners too much : *Patientia saepe laesa veritur in furorem*, and to return him his own.

Video meliora, proboque deteriora sequar:

Application and friendly Admonition.

1 King. 36. **H**E hath not learnt of *David* a King and Prophet, who said, *My God, if thou suffer this persecution against me, at the least I beg the sacrifice of my patience may ascend to thy Altar in the odour of sweetness.*

But it is otherwise with this man, where anger doth violently move in the three principal Regions, and the passions thereof do often attach and indanger his own Soul, which hath made him foam like a boar, hiss like a Serpent, and cast out fire out of his angry mouth like *Me-deas Bulls*.

And because his Parishioners made addressees to his Superior, in order to a better supply of the Church for Gods glory and the health of their Souls, you would marvel what furious threats and menaces proceeded from this *Orlando furioso*, even to the calling of his Auditors, Reprobates and Rebels : a sign he had little love or charity towards his Parishioners. For, *Love will hide a multitude of faults.*

James 2.3. He hath either forgotten or omitted to read the first of St. James. *My Brethren, count it exceeding joy when ye fall into divers temptations, knowing that the trying of your faith bringeth forth patience.*

1 Pet. 2. ch. We are commanded to lay aside all *maliciousness, and all guile and dissimulation, and envy, and all evil speaking.*

It is not sparkling flames, but invisible heats which melt Metals, and sweetest influences are those which cause the greatest effects in total nature.

It was not the way that our Saviour or his Disciples used, to condemn all for Reprobates, that opposed the ve-

ry Doctrine of the Gospel, but to convince and gain them by love, not by rigour. Our Saviour, is called *the Lamb of God that taketh away the sins of the world*; not a Lion to destroy: Blessed are those that save.

It is the Devils part to destroy, and to preach Reprobation, to bring men into despair; it is not lawful for a Minister to defile the Character of Divinity with rigours insupportable, and to draw such damnable conclusions from the malice of his own breast, virulencie and bitterness of Spirit becomes not a Gospel-Minister, who should not come with a destroying sword into the Pulpit, but with the Balm of Gilead, to heal and cure the sores of the afflicted,

But he whetteth his tongue like a sword, and shot for his arrows bitter words. Psalm 51.

His tongue imagineth mischief, and like a sharp razor that cutteth deceitfully; thou dost love evil more than good, and lies more than to speak the truth, thou lovest all words that may destroy, O thou deceitful tongue. 64. 3. v.

A revengeful spirit spares nothing to please it self and vent its passion, and oftentimes opens precipices to fill them with death and ruine. So this roaring Bull breaths nothing but destruction against his innocent Neighbours, and because in their religious concerns they have crossed his evil disposition, he would open the doors of Hell and violently throw them down headlong into everlasting damnation; had you been present you might have seen sparkles, flames and coals to proceed from the passionate mouth of this furious man, as if he would have burned them all at once with Hell fire.

What, no mercy nor compassion in Parson Fret, will nothing satisfy him but to deliver his sheep to the black spirit of the Abyss to be for ever tormented.

Ministers should be lights to lead the blind, not Comets to pour down malignity on their Parishioners.

A good man never slandereth, never envyeth, never despiseth any man, neither doth he malign his neighbours.

he courteth not the rich and powerful for Dinners or suppers, or other self-advantages, nor ungratefully persecuteth his neighbours to enlarge his estate or interest, nor shall fury make him witless, nor revenge cholerick. *Sene- ca* hath well said, that *choler* was not a sign of a courageous, but a swollen spirit; and haughty colours, signifie only an imperious spirit, but *humility* bespeaks a man to be a servant of the Lord. Those that are arrogant and given to contemn and flout others, draw fire and poyson on their own heads, when they assail heroick natures, who cannot feed themselves with affronts and injuries, words of provocation flie like fire, which raiseth those flames which are not easily quenched; and it is an old Proverb, and a true one, *He that stirreth the coals, (as this man hath done) the sparks will flie in his face.*

Our Saviour in the 7 of *St. Matt.* useth these words :

Math. 7. Judge not that ye be not judged, for with what Judgment you judge you shall be judged, and with what measure you meet, it shall be measured to you again. And why seest thou the mote that is in thy Brothers eye, and perceivest not the beam that is in thine own eye, thou Hypocrite, cast out the beam out of thine own eye, and thou shalt see clearly to cast out the mote out of thy Brothers eye.

John 3. ch. God sent not his Son into the world that he should condemn the world, but that the world through him should be saved; the Law judgeth no man before it hear him, and knoweth what it hath done.

James 4. Speak not evil one of another, Brethren: He that speaketh evil of his Brother, or he that condemneth his brother, speaketh evil of the Law and condemneth the Law, and if thou condemnest the Law, thou art not an observer of the Law, but a Judge; there is one Law-giver which is able to save and destroy, who art thou that judgest another man?

When our Saviour Christ was mocked, reviled & beaten, he answered not again, neither did he invent a rayling invective against them.

This Sentence of Reprobation given by this wild Pastor doth represent him to be a proud man, and not a humble Mini-

Minister of the Gospel; *The prayer of him that humbleth himself, pierce the clouds, but God resisteth the proud, and giveth Grace to the humble and meek.* Ecclus. 35. 17.

Whosoever will be greatest in the Kingdom of Jesus Christ, and before God, must humble himself as a little Child, and abase himself under all men, and become a servant to all men.

He that humbleth himself shall be exalted.

Mat. 23. 12.
Lam. 3.

God Almighty doth not immediately condemn or declare a sinner a reprobate, but doth punish man to humble him, not to destroy him.

He doth not afflict willingly, nor grieve the children of men. But he sheweth mercy willingly, because he delighteth in it. Mic 7. 18.

The Church of God is compared to a Dove, which teareth no man with her Talons, but is pleased sweetly to strike with her wings. The true gravity of a Minister consisteth in manners, not in countenance; it ought to be a seal of a Diamond firmly to preserve the Characters of vertue, and sign others by Example.

It is more honorable for a Minister to conquer the Kingdom of his passions than to vanquish the *Persian* or *Indians*. It is a great shame to intrude wickedly into a Benefice, and to undermine and thrust out your Brother to make room for your own profit and advantage. Saints were wont to gain honor and profit by flying from them; but you run over the head of your Brother to overtake them; your white lianen should put you in mind of the purity of your Angelical Life, and innocent conversation, whereunto you say you are called. Ecclus. 9. 8. v.

The Prophet *Esaiah* saith, they should have their vessels very clean, *who are chosen to bear the vessels of God.* Isaiah. 5. 25.

A Minister abiding within the limits of his purity would appear amongst men, as if he came from a Quire of Angels: As soon as he falls off into a disordinate life and forsaketh the dignity of his calling, he goeth out from the throne of Majesty, as the unfortunate *Babylonian King* to feed

feed on Hay amongst Beasts, and immediately draws upon himself scorn and contempt from his Parishioners.

A Minister ought to be a bright Star to run over and enlighten the little world, or Parish committed to his Parish charge; for God expects he shall give a good and faithful accompt of the Souls of his Parishioners; and he ought to carry the torch of Example in his own life and conversation, and to be a lively patern of vertue and holiness of life.

You know the old saying, *Like Priest like people.*

You have ill spent your time and talent amongst your Parishioners, if in the end you shall deliver them up to Satan as Reprobates. You are chosen to be the Ark of the Testament, will you instead thereof become a black Angel of darkness; Angels hover over your head, and men are on every side to observe your actions, and have the eyes of a *Lynx* to espie your deformity & looseness of conversation; And will soon perceive and judge you are in the Church an unprofitable burthen, when your evil life and ineffectual preaching hath brought your Parishioners into the state of Reprobation; for which you may melt into a cloud of darkness at noon-day, to cover your face from the shame and ignominy that you have thereby subjected your self unto. And you your self cannot but say it is high time to throw you out of the Garden of *Eden*, since in 30 years spent amongst your Parishioners, you render your self so useless and unprofitable unto them.

Let this shepherd cast up his rage and fury, and demand of them, where he hath been for so many years; and what good he hath done amongst his Parishioners; Let him enter into a secret and close examination with his own Soul, and look back and review his life and labours for thirty years last past, and give impartial judgment against himself, and give one instance of any one Soul he hath saved or converted; one good act he hath done; one difference he hath composed amongst his neighbours;

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one body he hath clothed with his charity, or any good Christian office he hath performed in his Parish worthy of a Tithes-pig; and we doubt, he will give sentence against himself, he hath not deserved a penny-worth of Eggs for his thirty years Tithes he most unconscionably exacted from his Parishioners, and yet cannot return them any grateful words for the same. Gratitude is the Key of the Land flowing with milk and honey; ingratitude is a channel from whence all the plagues of Heaven pour down upon rebellious and contumacious heads, who defile the glory and honor of their holy profession with envy, ambition, fiery passions, and a brutish life, wherewith this unworthy shepherd hath clothed himself.

And knowing his own guilt would fain draw down his Parishioners with him to bear him company with infernals below, a place provided for such ungrateful miscreants.

But let him go, and stay there if he will; surely his Parishioners who never loved his company here, will never travel so far a journey to enjoy such evil Society.

Possibly some that are not afraid of Infernals may be perswaded to travel with him to the waters-side, and deliver him to *Charon* in hopes to be quite rid of him. For ^{Mat. 16.} they that are Members of the Church of Christ, *the gates* ^{18.} *of Hell shall not overcome them.*

But hold, shall we leave him there as bad as we found him; surely no: We have learnt more charity from others, and are better principled, than to leave him at the worst, or to take ill example by him, in delivering him up to Satan, we'll pull him back by the Coat, if we can, or at leastwise shall pray to God for his conversion, and reformation of life and manners. That since for thirty years last past he hath so unprofitably spent his time in the Lords vineyard, and could not by his Life or Doctrine be an instrument to save others, that God will be merciful to his own Soul, and that the Lord will also be graciously pleased

sed to have mercy upon the Souls of his Parishioners ; in sending a more glorious Angel of light to lead and guide them to Heaven according to his gracious promise and tender mercies expressed in the 34 of Ezekiel.

Ezekiel
34. ch.

Behold, I am against the Shepherds, and will require my sheep at their hands, and cause them to cease from feeding my sheep, neither shall the Shepherds feed themselves any more ; for I will deliver my sheep from their mouths, and they shall no more devour them, I will feed them in a good pasture, I will set up a shepherd over them, and he shall feed them.

We shall now conclude with the 13th. of St. Paul to the Corinthians, and the 6th. of St. Luke.

1 Cor. 13.
Chap.

Though I speak with the tongues of men and Angels, and have no charity, I am become as a sounding brass, or tinkling cymbal. And though I have the gift of Prophecie, and understand all knowledge ; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor ; and though I give my body to be burned, and have not charity, it profiteth me nothing ; charity suffereth long, and is kind ; charity envieth not, charity vaunteth not it self, is not puffed up, seeketh not her own ; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.

Luk. 6. 35.

But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and the evil.

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